

Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. II.

NOVEMBER, 1898.

No. 11.

"DOWN TO SLEEP."

NOVEMBER woods are bare and still;
November days are clear and bright;
Each noon burns up the morning's chill;
The morning's snow is gone by night;
Each day my steps grow slow, grow
light,
As through the woods I reverent creep,
Watching all things lie "down to sleep."

I never knew before what beds,
Fragrant to smell, and soft to touch,
The forest sifts, and shapes, and spreads;
I never knew before how much
Of human sound there is in such
Low tones as through the forest sweep
When all wild things lie "down to sleep."

Each day I find new coverlids
Tucked in, and more sweet eyes shut tight;
Sometimes the viewless mother bids
Her ferns kneel down, full in my sight;
I hear their chorus of "good night,"
And half I smile, and half I weep,
Listening while they lie "down to sleep."

November woods are bare and still;
November days are bright and good;
Life's noon burns up life's morning chill;
Life's night rests feet which long have
stood;
Some warm, soft beds, in field or wood,
The mother will not fail to keep,
Where we can "lay us down to sleep."

H. H.

510 & Tremont & Temple
Boston

Topics for Echoes, 1898.

JANUARY.
Alaska.
FEBRUARY.
Indian Camp-fires.
MARCH.
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DECEMBER.
The Chinese in the United States.



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HOME MISSION ECHOES.

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the general editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Moorehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People."

Note the remarkably low terms: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly twenty cents each.

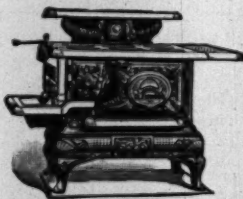
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Always

Good

that's the
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GLENWOOD

The Glenwood agent has them.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—*Trueman.*

Vol. II.

NOVEMBER, 1898.

No. 11.

The Woman's American Baptist Home Mission Society.

Home Mission Echoes.



OUR experience of two years has demonstrated that the publication of the HOME MISSION ECHOES cannot be continued at the present subscription rates. While the list has been greatly enlarged, the reduction in price has led to a serious deficiency.

It has therefore been decided to return to the former subscription rates, on January 1, 1899, that is, TWENTY CENTS per copy in clubs of five or more, and TWENTY-FIVE CENTS per single copy. The unusually low rates for the past two years have not been entirely without advantages. They have served to introduce the paper to a large number of readers, whom it is earnestly hoped will willingly pay the additional sum required.

For maintaining and increasing the present list of subscribers, these two offers are made: 1. To every subscriber for the year 1899, either in clubs or single, a group picture, suitable for framing, of some of the prominent workers in the field, will be sent on receipt of their subscription. 2. To every church, Sunday school, Circle or Band, having at the present time not less than twelve, or more than twenty-five subscribers, who will double their present number of subscribers, and to any church sending a list of fifty subscribers and over, we will give one of Rand & McNally's large wall maps of the United States and the World. The map is 5 ft. 6 in. by 3 ft. 9 in., in size. Every church, Sunday school, Circle, and Band will do better and more intelligent work if it owns one of these fine maps. Please begin at once to canvass for the HOME MISSION ECHOES for 1899, and spare no pains to retain all old subscribers, and to secure as many new ones as possible. January 1, 1899, will soon be here. Please read carefully the following request of our treasurer:

THE books of HOME MISSION ECHOES will close December 31, 1898. It is desirable that all subscriptions for this year be paid before that date.

A careful reading of the above article, in regard to the proposed change, will show the necessity of prompt payment of all bills due. Unless notified to change, the paper will be continued to the present subscribers at the new rates.

GERTRUDE L. DAVIS, Treas.

LETTERS from some of our teachers cheer us by their hopeful tone. Our Southern schools (Louisville excepted) do not begin until October 1st. Miss Seeley feels the State University, Louisville, never opened with brighter prospects. One hundred have been enrolled, and many more are expected. This school sadly needs new buildings, and furnishings of all kinds.

A MONTH of the school year has passed, at the Wichita Mission, Anadarko, Oklahoma Territory. As these children come from the tents, and very few have clocks, Mr. Crane has to go out after the pupils. Only thirteen appeared upon the opening of the school. Mrs. Nellie Barber, our assistant matron, is from the First Church, Hartford, Conn. Mr. Crane speaks enthusiastically of her work. Will all persons preparing clothing for the boys and girls of this school at Anadarko, send it when finished, to Mrs. J. W. Brigham, 21 Fayette Street, Cambridgeport, Mass., as Mrs. Brigham has kindly offered to take charge of the clothing, and send it on its way? Also enclose 50 cents for express charges to Oklahoma Territory.

MR. AND MRS. RISHEL have returned to Velarde, New Mexico, and are entering new quarters which they have been enabled to hire of a friend of the school, a Mexican. The school-room will be far too small for their work, but the natives seldom build large houses, and they cannot understand why the room is not large enough.

MISS MINNIE PRATT, of Indian University, tells of increased interest in every department of work. Sixty enrolled the first week, and many new pupils are still coming in. We have a wide-awake, enthusiastic college in Indian Territory.

MRS. WHITMORE, at Butte, Montana, writes very encouraging reports of the summer's work. The boycott, from which the Chinese have been suffering, will doubtless be settled in their favor, and the people are beginning to give them patronage. An earnest plea has come to Mrs. Whitmore from the half-breed Indians camped near Butte, for teachers for their children. It is an open door. Would we had means to send to them a good worker.

WHO was the first missionary from the Baptist Missionary Convention exclusively to the Indian race? When was he appointed?

The Mormon Octopus.

Mormonism is an ecclesiastical and, since statehood, a political **DESPOTISM**. Like a huge octopus, the Mormon Hierarchy is fastening its tentacles throughout the Rocky Mountain States and is sapping the very life-blood of American freedom.



STATEHOOD has unmasked the Mormon hierarchy. Before statehood, the hierarchy with promises divided and manipulated the Mormon vote with political parties in the Rocky Mountain States and at Washington. As a result, Utah was given statehood.

After statehood, the hierarchy raised its foul banner and commanded that no Mormon should accept a political nomination without first obtaining the consent of the "church." America may yet need a "Declaration of Independence" against the union of *Church and State*.

Yes! The admission of Utah, as a State, was a crime against American liberty and progress.

Greed for Political Power.

Greedy for political power, money, and lust are the motives which actuate the Mormon hierarchy in its cunningly devised purposes to enslave a people who might otherwise become honorable American citizens.

Do not be deceived. Mormonism is now more aggressive, more powerful, and more dangerous to the republic, than at any time of its history.

Two Thousand Mormon Missionaries.

It is the purpose of the Mormon hierarchy not only to control Utah, but to control the Rocky Mountain States and other States as well. The hierarchy is steadily accomplishing its purposes by means of its two thousand missionaries, who are proselyting in Europe and in every State in the Union.

Sixty Thousand Converts.

Sixty thousand converts were added to the Mormon ranks last year. Larger numbers are expected this year.

Utah, New Mexico, Arizona, Idaho, Nevada, and Wyoming are being systematically colonized in the interests of Mormonism.

Do not be deceived. Notwithstanding the denial of the Mormon hierarchy, polygamy is not dead. It is still practised, and is still the corner-stone of their vile system.

It is true the constitution of Utah now prohibits polygamy; this was one of the conditions insisted upon by the United States Government before statehood was given; but do not forget, that, from the governor down, nearly every official in Utah is a Mormon. No Mormon ever has, or probably ever will prosecute and punish a Mormon for polygamy.

American public sentiment must be aroused. The truth concerning the dangerous purpose of the Mormon hierarchy should be proclaimed.

Trampling on the Constitution.

With the monstrosity of Mormonism trampling on the constitution of the United States, threatening the liberties of American citizens, and even now making its political power felt at Washington, is it not time that patriotic Christian men and women shall cry out against this evil?

A wise general will mass his best soldiers where the danger is greatest, so our Home Mission societies should mass their best-equipped workers along the danger line of the Rocky Mountain States with Utah as the battle centre.

Our big-hearted, big-brained Christian men and women should see to it that where we have one struggling worker at the front, we shall be able to send a score equipped and filled with courage at the thought that the moral and Christian sentiment of America is behind them.

If the Rocky Mountain States and Territories are to be saved to become stars of honor in our national flag, it will be because Christian pastors and Christian laymen do their duty to our Home Mission Societies, and other Christian organizations, intelligently and with a spirit of self-sacrifice. The times demand an awakening of Home Mission zeal. Laymen and pastor alike should realize the vital importance of Home Missions to the future of America and the world.

To the end that America may continue to be a Christian land, let us labor, pray, watch, and freely, gladly give of our means.

LAYMAN.

No Wonder!

No wonder that, with eight senatorial votes practically at the disposal of the Mormon hierarchy, Congress was induced to return the several hundred thousand dollars' worth of Mormon church property which had been confiscated by the United States Government under polygamy laws.

The Mormon Hierarchy Like Tammany.

The Mormon Church hierarchy has as complete control over Utah as Tammany has ever had over New York City, and for the same purpose,—political power and "revenue." Nothing but Christianity, education, and an aroused aggressive American sentiment will ever break the deadly coils of the Mormon octopus.

Must be Crystallized.

American public sentiment must be crystallized and hurled against the power of the Mormon hierarchy.

Mormonism teaches that God is a polygamist, and that Jesus Christ himself had many wives when on the earth.

Apostle Orson Pratt says: "If plural marriage be unlawful, then is the whole plan of salvation through the house of Israel a failure, and the entire fabric of Christianity without foundation."

Mormon Pope and King.

The Mormon Church is probably the most complete organization in the world. To look after a Mormon population of 165,216, there are 31,577 officials, or one to every five persons; and so highly centralized is the power, that all these threads of authority are gathered into one hand, that of the president (king and pope). The priesthood, of which he is the head, claim the right to control in all things religious, social, industrial, and political.

How Brigham Young Loved His Neighbor.

Brigham Young, in a discourse in the Tabernacle, said: "I have known a great many men who have left this church, for whom there is no chance whatever for exaltation, but if their blood had been spilled (assassinated), it would have been better for them. The wickedness and ignorance of the nations forbid this principle (assassination) being in full force, but the time will come when the law of God (to assassinate) will be in full force. This is loving our neighbor as ourselves; if he needs help, help him; if he wants salvation, and it is necessary to spill his blood on the earth (assassinate) in order that he might be saved, spill it (assassinate him). That is the way to love mankind. Will you love that man or woman well enough to shed their blood? That is what Jesus Christ meant."

A New State Seal for Utah.

THIS design has been suggested as a new State seal for Utah.

It is appropriate because it affirms three cardinal principles of the Mormon doctrine.



First. *Utah for Mormons only.* The practical working out of this doctrine is illustrated every day in Utah. The iron heel of the Mormon boycott is being felt by Gentiles in all business affairs. None but Mormons need apply. It is the purpose of the Mormon Church hierarchy to stamp out all Gentile influence in Utah, both political, social, mercantile, and professional, and to make it impossible for them to remain in this State.

Second. *In polygamy we trust.* This is still the cornerstone of Mormonism, for without polygamy there can be no "exaltation" or salvation.

Third. It signifies the complete union of Church and State.

Position of Woman.

WHAT is the position assigned by Mormon polygamists to woman?

"She is a mere creature. She has no soul, and her only hope of future life depends on her having a husband, who, as he will require her services in the future world, will, therefore, see to her resurrection. But even when married, if she is the only wife, though she may enter heaven, yet she must forever be the servant of those who, by virtue of a polygamous marriage, shall reign there as kings and queens. Polygamy is to them a heaven-ordained institution. The more wives a man has in this world, the greater shall be his glory in the next. The wife is enjoined to look up to her husband as to God. It is not possible for her to be saved but through him. And thus it is that Mormon women are willing to enter polygamy, with all its miseries, as it is their only hope of salvation here or hereafter. The better nature of thousands of women revolts. Many bear it as a cross, which they are made to believe the Lord lays upon them. Multitudes are women of the same mould as ourselves, with the natural delicacy and shrinking from pollution, which God has put into every true woman's heart."

—The Kinsman.

Mormonism at Home.



AUTHORITY "being the most conspicuous word in the Mormon vocabulary, and which is invested only in the "priesthood," you would doubtless like to know where these Elders get their authority, that you may give them due reverence. I will quote from a Tabernacle talk as published in a Mormon paper: "The Elders of Israel go forth in a very different manner than the evangelists of other religious societies. The Elders are called by the spirit of revelations, and sent by the authority of the holy priesthood, which holy charge they bear. They enter upon their arduous labors with the positive knowledge that their call is of God; they have not taken this honor upon themselves."

There seems to be a screw loose somewhere, for this "knowledge" always seems not to "pan out" as expected. One recently returned from this field of labors without orders, who fought against going as long as possible, and now he hates the church.

Three young Elders on their way for Temple orders, stopped in Provo for awhile, and were too intoxicated at times to assist each other. Another, about to go on a mission, was given a benefit dance. In the morning he accosted a gentleman thus: "Why wan't you at the dance? I'm goin' to convert a lot uv 'em." Another had received an appointment to go on a mission, but learning that a twenty-thousand-dollar suit was begun against him by a young lady, the order was countermanded. He married the young lady, but does not live with her.

If Adam is the god who gives these revelations, it is not so strange that they are conflicting. If he is the one who gives these Elders their "knowledge" of their call, it is not strange that there is no certainty about it. Therefore we are compelled to admit that these "Elders do go forth in a very different manner than do the evangelists of other religious societies." Why not expect lax morals, when an "apostle" says: "Religion does not call for a man to be pious."

A preparation for missionary Eldership is very varied. All young men are expected to go on a mission sooner or later; and their appreciation of theology was expressed in the hearing of a leading Baptist: "You are at school

again. Yes. What studies? Arithmetic, and — and — what is it? Oh, theology." Another student wished to take special studies and avoid theology, but the Professor said that he must take that or ethics. So the Professor said he had better take theology, "it don't amount to anything." This Professor is booked for a mission.

Their theological preparation is best expressed in a clipping from a Mormon paper which I will quote in part. "At a conference in Provo last week, a speaker made the startling statement that a majority of the young men who go on missions, are woefully ignorant of Scripture teachings, and a knowledge of church doctrines; they go abroad, have a good time, are jeered at, and return home without accomplishing a single point." The speaker struck the key-

note. We see evidences right in line with this talk every day. Young men who know nothing of gospel work go on missions to other States and foreign lands to preach the everlasting Scriptures. Perhaps they never saw the inside of a Bible, or opened the pages of the Book of Mormon.

Provo. J. C. ANDREWS.

The Provo School.

OUR school is very small this year; most of our largest pupils have left for more favorable parts of the country. Several families have been obliged to leave, as the business is still in the hands of Mormons, and they will not help them in any way. It is like the olden times in Catholic-governed countries, only the Mormons have a more politic way of accomplishing the same results. Little children come to school every day who have been stopped on their way by Mormons who try to dissuade them from coming here; they tell them that the Baptist school

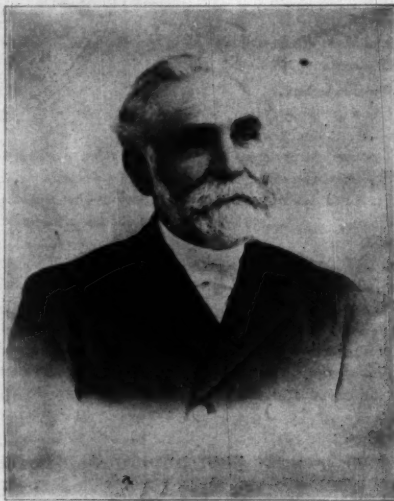
is a wicked school, and that they will only learn to be bad, etc., and that the Baptists have no God.

I am weary myself of having dirt thrown in at my door, and of being spoken of with reproach. It does seem as though our Government was wilfully blind as to the condition of Utah. We expect that our next Senator will be a church man with several wives, and several of them with infants, and he does not deny the fact at all, but says that he has "lived his religion." A more polygamous man does exist. The President, who just died, left a very small child by a plural wife, and they are not secret about their polygamy now that they have things in their own hands.

The people look at the matter in a selfish way, and fear they will not have the patronage of Mormons if they speak against them, so our work is very much injured by them. Many apostates are going back into the church, because they own property here and can't get away, and must appear to be Mormons to get any business. Well, the Lord reigns! May He care for poor Utah in her bigotry and superstition.

MARY M. ANDREWS.

Sept. 30, 1898.



REV. J. C. ANDREWS.

Why Women Enter Polygamy.



THE following is the exact reproduction of a conversation which one of our workers had with a Mormon woman.

TEACHER.—And are you not, then, a polygamous child?

MRS. B.—Oh, no; I am not a child of polygamy, although my father has several wives. I am a child of his first wife. (All who can are always glad to say they are children of the first wife.)

Was your mother willing that your father should take other wives?

MRS. B.—Certainly not; it was a cross to every one, even though the church required it of them. I never saw my mother smile after the others were brought home; but she bore her cross patiently till she sank beneath its heavy weight.

Why did she need to bear such a cross as that?

MRS. B.—Why, surely, you must know that God's little offspring is waiting them in the eternal world, for earthly bodies to pass through the terrestrial that they may have a place in the celestial, and are we not to furnish bodies for God as fast as possible, that he may be pleased with us? And then, of course, mother could not bear the thought of never being called forth from the grave, or of never seeing Sammy and me, or of our being given to some one else in the next world.

How could such thoughts have ever got into her head? They are nowhere taught in the Bible.

MRS. B.—Surely you must know that these doctrines were taught by the great prophet Joseph. The husband, you know, is to call forth the wives from the grave; but if the wife is disobedient in these things of God, the husband may let her remain in the grave forever. I heard my father say many a time before he brought his plural wives home: "See these dozens of girls about us without a husband. Do you, selfish woman, want to see them die out of wedlock, and lie forever in the grave, because they have no husbands to call them up?"

"No, no," said mother, "I could not want to have them denied a place in the resurrection; but I used to hear it said, away back in dear old Vermont, that Jesus would bring us forth from the grave if we were His; they read it from the Bible." "The fiddlesticks on the Bible," father would say. "Don't you know that all things have become new in the dispensation of the prophet Joseph? I tell you if you make any more fuss about these girls coming here to be my celestial wives, I will let you stay in the grave forever; you shall never come forth."

At this my mother closed her lips, and pondered long on the bitter problem. Could she forfeit her right to see again her three darlings in the grave, and the two living children who were now her all, and let them become the glory of another in the resurrection? No, mother could not do that; so, sorrowfully and bitterly, she said the words that would wreck her earthly happiness forever. "So let it be as the church has decreed."

After that she clung to Sammy and me more lovingly, and looked at us so longingly, that father would bring her

to herself with harsh words and stinging reproof for her unwilling obedience to the will of God.

But one night she went out alone into the darkness, and we heard her sob as she passed the gate. I started to follow, but father said: "Let her alone; let her cry it out; she will be in again soon." I went to my bed, but could not sleep, for I longed to hear mother coming into the room, but she did not come.

When father came out to our room in the morning and saw that she was not there, he hastened out in quest of her. All day long he kept up the search, but not till evening was his search rewarded. All day he kept saying: "She is rebellious against the will of God, and, no doubt, is moping away her time in the woods." And yet father feared more than that. At nightfall he led her back to the cottage that was once her happy home, but the mind that had borne the intense strain was at ease, and could know no more of suffering.

Oh, and is it your mother that is in the asylum now?

MRS. B.—No, that is one of the plural wives; she got into a strange condition, and they had to take her there a few years ago. There was no asylum when my mother lost her reason, and she was confined in the old schoolhouse till she died.

Did not the bishop feel guilty for giving the order that caused her death?

MRS. B.—No, he said her condition was caused by her being weak in the faith, and she would see it all in the right way when she was called forth on the resurrection morning, and she would be a queen in heaven, and have servants to wait on her.

And did not the plural wives feel guilty of any wrong in the matter?

MRS. B.—Certainly not; were they not given to my father by the church, and were they not fulfilling God's most holy law by being the plural wives to my father, instead of entering the selfish one-wife system, or perhaps being old maids forever?

And you, my friend, can you believe in the doctrine that caused your mother such calamity, and has caused so much suffering to the multitudes now dead or living out a sad existence in the asylums of the West?

MRS. B.—Certainly I can. The doctrine is right and good, because it came from God through our prophet. The trouble is, that very few have lived it right. Very few of our people were strong enough to live it right, and now God has allowed us to be deprived of it for a season. When we have been purified more, we may be allowed the exaltation again.

Do you really believe that polygamy is an exaltation to a people?

MRS. B.—Most assuredly I do; the Mormon church is the only true church of God on the earth, and He gives it His greatest honor. Any revelation to our church must be right, and those who refuse to accept of our doctrine will be damned.

And do you believe us all to be in error?

MRS. B.—None can be right without present revelation.



American Baptist Home Mission Society.

Congress and Statehood.

"WHEN Congress voted statehood to Utah, it snapped the chain which held back the Mormon tiger.

"As a religion, Mormonism will take rank with the darkest religion of darkest Africa. As a political despotism, it will match the most despotic government of Asia. As a union of Church and State, it is a colossal success.

"What does Congress propose to do about it now? Nothing. It is too late."

"THE falsest, most pharisaical and cruel of all sects, that have arisen since the time of Christ, was founded April 6, 1830, at Fayette, Seneca County, New York, and falsely adopted the beautiful name: The Church of Jesus Christ of Latter-Day Saints. Nothing Christlike was ever found within this sect either in doctrine or practice. Therefore the name Mormon, which signifies a ghost or monster, is the most appropriate, and therefore mostly used both by the sect itself and by outsiders."

No Polygamy in Utah, and Yet —!

A SAMPLE case: "Last week in Glenwood there were born to the plural wife of Jens Sorensen two boys. Wonder what action a grand jury would take in this matter?" — *Richfield Advocate*.

In a recent issue, the *Bee* of this city noted the revival of polygamy in all parts of the State. In Richfield, several cases were reported to the grand jury, but nothing was done. Provo shows a similar condition of domestic affairs.

Cases are reported from almost every settlement in the State, but no effort is made to enforce the law.

Mormonism in Turkey.

"WE held the first conference in the Turkish Mission March 27th. The Zara branch was represented by Elders Nishan and Dikran, who had made a sixteen days' journey to attend it. The Aleppo branch was represented by Elders Maycock, Larsen, and Dr. Hagopian. The report showed that the mission now numbers 101 members, and 48 children under eight years, making a total of 185 souls. The church authorities were sustained. F. F. Hintze was sustained as pastor, and Philip Maycock as president of the Turkish mission. A Sunday school was organized, and the Aintab branch was thoroughly organized, with necessary officers to look after the Saints."

Mormon Proselytes.

"IN striving to make proselytes, a Mormon knows better than to use the Book of Mormon, but makes large use of the Bible, employing very ingenious and plausible ways of interpreting it. They tell of the promised land in a beautiful and secluded country of the City of Zion, where all are saints; of the River Jordan, the Great Salt Sea, the Temple which vies with Solomon's in glory, of apostles and elders and priests inspired of God. They picture also the great wealth, and the abundance of land, whose mountains are full of silver and gold. Thus thousands, especially of the poorer classes in Europe are won over to the faith and follow these missionaries to Utah. Once there, they come under the power of the hierarchy which they have been led to regard as in the place of God. All questions are silenced, and all scruples hushed, by this short logic of the church: 'To question is to doubt, and to doubt is to be damned.' Three things every Mormon must do — 'Obey the priests' (whose word is law), 'Be baptized' (for remission of sins), and 'Pay tithes'; though every command of the decalogue be broken, he who observes these three things to do them is assured of salvation."

Mormon Religion.

THE root of every religion is its doctrine of God. The Mormon doctrine is the most abominable, unchaste, and impure of all heathen religions. According to Mormon teaching, there exists an innumerable number of gods, but the Mormons have to do with but one, and this is Adam. This god is like the Mormon, both in his body, and in his desires and passions. He has many wives with whom he, in a natural way, begets all souls. The souls, who did not revolt against their father, he sends down in turn to the earth, to receive bodies and pass through their period of probation. If they endure the test, they also become gods, and rule throughout eternity over their descendants as their god over his. The punishment of the disobedient souls is, that they receive no bodies, wherefore they try to make good their loss by inhabiting people and animals.

Their god decided to personally give a body to one spirit. He was therefore temporarily married to the Virgin Mary. The fruit of this nuptial was a son, whom they called Jesus. He grew to manhood, and, like his father, became a polygamist, who had at least, three wives, who wept at his cross and grave. — *The Kinsman*.

The Situation in Utah.

IT is difficult to give a correct picture of the ever-changing conditions in Utah. The outlook is kaleidoscopic, flashing the various colors of Mormonism with every revolution of the instrument. While the leaders of the Mormon Church are pushing their doctrines more persistently, there are indications that there is a growing disaffection in some quarters. It was stated recently, that, in a certain town, the tithing had fallen off last year to the amount of seven hundred dollars. We hear frequent complaints that the people neglect the services of the church.

While the old polygamists continue the practice in all the towns and communities, and do this more openly than formerly, young people are not forced into it as they once were. One of our young men, who was a polygamist son of a bishop, was forbidden his father's house, after he united with our church. He was refused employment by his neighbors, and was obliged to seek it away from home. Hearing of the serious illness of the teacher who had instructed him in the way of life, he sent her twenty dollars of his hard-earned money, to aid her in the time of her need. He recently wrote me, saying: "In the little town of A. F., they are practising polygamy as much as they ever did." He gives the names of those who are living with second and third wives. "Bishop R —, and his second counselor, W — B W —. The leader of the choir, W. B. S —, the organist, Mr. G —, and others too numerous to mention, are in polygamy."

"Some take to the second wife, some to the third, and some to the first. The others are treated with contempt. I, being the son of a second wife, shall never forget the way in which my mother was treated. There were seven of us in the family. We all lived in one little old log room, the roof covered with willows and dirt. It generally rained for two days inside, after it had quit outside. All that we had to eat and wear was handed out to us by the first wife,—just as Uncle Sam treats his Indians."

He gives me a picture of the morals of the people where he is now living, in the following language: "We have a Mormon Church out here in M —. I went to hear some of them speak, and the first thing I noticed was these words over the pulpit, 'Welcome to our Union Ball.' The Bishop was married in the temple a few weeks ago. When he came back he gave a dance in the church. On the outside of the church he put two kegs of beer for any and every one who wanted to drink. The result was that several of the little boys had to be carried home."

Still, our mission work is going forward, and we are

gradually making inroads on this sort of living. The weakening of our mission force is the only thing that distresses us. We are praying the Lord of the harvest that He will thrust forth laborers into the field. This is our constant cry, that our dismantled schools may again be opened, and the work advance as in other years. S. E. WISHARD.

The Mormons in Arizona.

WHILE there has been an apparent increase in the number of Mormons in Arizona during the past five years, they are relatively weaker than they were a decade ago. In 1894, according to the territorial statistics,



THIS IS THE "BEE HIVE." SIDE VIEW OF THE HOUSE BUILT BY BRIGHAM YOUNG FOR HIS WIVES.

there was in the Territory 6,631 members of the Mormon Church. The Mormons, like the Catholics, count as members all the members of their households. At the rate of one voter for every six persons, this would give them 1,272 voters in 1894. Governor McCord estimates the present population at 87,500. Governor Franklin's estimate last year was 101,240, but Governor McCord believes this to be an overestimate. The total vote for Congressman, in 1894, was 13,427; in 1896, 14,050. The number of Mormons, in 1897, is reported at 8,000—or about 1,300 voters. In 1894, they had 32 churches (or stakes), and \$27,000 worth of property; in 1897, 37 stakes and \$40,000 of church property. The total white population in 1894, was 77,000. The semi-civilized Indians number about 35,000; the Roman Catholics about 15,000. In 1894, there were 2,297 members of evangelical churches; in 1897, 3,004. In 1894, the property of these churches was reported as worth \$196,000; in 1897, as worth \$297,000.

The Mormons of Arizona hold tenaciously to the peculiar

doctrines of their fathers, which seem not to have been materially changed by the revelations of later years. Faith in the Mormon priesthood is essential to salvation. As late as April, 1897, President George Q. Cannon said in the Tabernacle at Salt Lake City: "I would just as soon think of heaven entering into chaos, and of the throne of God being shaken to its foundation, as to think that the priesthood of the Son of God had gone wrong in its authority, or that the Lord would permit such a thing."

The Mormon Church is the only church, and not to believe in the mission and teachings of Joseph Smith is to be a heretic. They baptize for the dead, believe that there is a probation after death, and have peculiar anthropomorphic ideas of God, holding that Adam is God, and that men may become gods. They have changed their practice, but not their preaching, as to polygamy. Polygamy is proper, but not politic. It is believed that polygamy still exists in the Territory, but it is not recognized openly, and the Mormon leaders advise their followers not to contract marriages forbidden by the law. They have Sunday schools, in which the scholars study the Book of Mormon, and the principles of their religion. For the older young people, there are classes in theology, with the Mormon Bible as a text-book.

The Mormons have some of the best lands in the Territory, and are good farmers. The Indians claim that the Mormons have obtained some of their lands and water privileges by unfair means, and a bitter feud has been the result. There will be trouble between them until the Government gives a decision as to the water rights.

The Mormons have Spanish ideas as to amusements. Dancing is very popular among them. Dances are held in their churches and are opened with prayer. The Mormons own some of the most fertile lands on the Mesa, fifteen miles from Phoenix, but many of their farms are mortgaged, and are often sold to "Gentiles." Some of the Mormons have removed to Mexico, and some to Salt Lake City, and their holdings are probably less to-day than they were three years ago. Many of them are good citizens; peaceful, honest, industrious. Others are ignorant and superstitious. They have talked of founding a college on the Mesa, and have recently sent out fifty missionaries to labor in other States and Territories. These missionaries are "called" by the church, and pay their own expenses, some of them selling their cattle, mortgaging their farms, and leaving their wives and children to support themselves as best they can.

They are strict observers of the Sabbath, and their faithfulness in church attendance puts Protestants to shame.


Isolation is the strength of Mormonism; contact with civilization means disintegration and death. The theology of the Mormons, and their low, spiritual life make their church organization a menace to the Church and the State.

Phoenix, Ariz.

REV. LEWIS HULSEY, D. D.

It is stated that a branch of the Salvation Army is to be established in Mexico City; but their methods will have to be modified somewhat, for church processions are prohibited, and even a priest cannot legally walk the streets in his flowing, churchly garments.

Mormonism in Idaho and Montana.

 One who truly loves this great country, and has any just appreciation of its duty and possibly destiny, can look with complacency or indifference upon the unique, not to say *iniquitous*, institution which has made for itself a home in the very heart of our fair land, and has already made itself, and its rich and beautiful home famous, if not *infamous*, as far as the name and fame of the United States has gone.

This institution proudly lifts its young and giddy head high among the mountains, and with superlative superciliousness proclaims itself to be "The Church of Jesus Christ of Latter-Day Saints." But it is commonly known as Mormonism, and might as well be called, "The Great American Cancer."

If an institution's belief and teaching concerning God, indicates its character, and has anything to do in determining whether it is a blessing or a curse to the world, then the writer has abundant justification for the foregoing statements.

In proof of this he would call attention to the following quotations from recognized authorities among Mormons:

"God himself was once as we are now, and is an exalted man."—*Joseph Smith, Journal of Discourses, Vol. VI, p. 3.*

"He is our Father and our God, and the only God with whom we have to do."—*Brigham Young, Journal of Discourses, I, 50.*

"The head god called together the gods, and sat in grand council to bring forth the world."—*Joseph Smith, Journal of Discourses, VI, 5.*

"When our Father Adam came into the Garden of Eden, he came into it with a *celestial body*, and brought Eve, one of his wives, with him."—*Brigham Young, Journal of Discourses, I, 50.*

"Each god, through his wife or wives, raises up a numerous family of sons and daughters; . . . for each father and mother will be in a condition to multiply forever and ever."—*The Seer, I, 37.*

"Jesus Christ and the Father are two persons, in the same sense that John and Peter are two persons, . . . possessing every organ, limb, and material part that man possesses." (Speaking of electricity, etc.) "The purest, most refined and subtle of these substances . . . is that substance called the Holy Spirit."—*P. P. Pratt, Key to Theology, 42 and 40.*

"There is no other God in heaven but that God who has flesh and bones."—*Joseph Smith, Compendium, 287.*

Now with this false and fetish idea of God at the foundation of Mormonism, it is not strange that it has become an institution distinguished for its carnality, its polygamy, and its political intrigue.

Mormonism, with its well-organized army, 150,000 strong, is not content to rule and ruin the State of Utah alone. Its 1,700 missionaries zealously at work, not only in this, but in other lands as well, witness to the alarming fact that this institution is determined to extend its power as fast and as far as possible. Already large sections of Idaho, as well as other States, have become quite as distinctively Mormon as any section of Utah.

It seems to be the policy of the Mormon hierarchy to take possession of the best agricultural portions of the

country as rapidly as may be. Especially is this the case in regard to the States nearest Utah.

There are but few, if any good farming localities in eastern and southern Idaho, where Mormonism has not already secured a strong foothold. When a rich valley first begins to be settled, there may be but one or two Mormon families in the community, and they are sure to be very quiet in regard to their Mormon faith, but soon strangers (known only to the Mormons), begin to come into the valley seeking homes, and in a short time the Mormons are in the majority, and then they can easily make it so unpleasant for all who are not of their way of thinking and doing, that they

are glad to move out of the neighborhood, even at a pecuniary sacrifice. So it is

coming to pass that much of the country in Idaho is being Mormonized. As yet, Montana has not been seriously affected, but there are signs which indicate that in a few years we will have many Mormons in this State. We are told that: "According to the report presented to the late General Conference of the Mormon Church, the increase for the last year of adult converts, and the baptism of children over eight years of age in Utah, Colorado, Wyoming, Arizona, and Canada, exceeds that of the same length of time in all the previous history of Mormonism. Outside of the Rocky Mountain districts, the accessions have been more than for any two years since the organization of the Mormon Church. The greatest success has been achieved in New England, North and South Carolina, Virginia, and West Virginia, and in California and Oregon."

This unprecedented growth in Mormonism should fill our hearts with sadness and alarm. It means to a multitude of ignorant and deluded people, the bondage and sorrow of a dark and blighting superstition. It means to a few designing and crafty men, increase of wealth and power, to be used for self and sin. It means dishonor to our God, and danger to our nation.

REV. L. G. CLARK, General Missionary.

Helena, Mont., June 20, 1898.

The New Mormonism.



UGENE YOUNG, ESQ., a grandson of Brigham Young, says:

"Mormonism, eight years ago, crushed by the Government, its leaders in prison or hiding, its property confiscated and credit fatally impaired, its people half alienated and wholly threatened with disfranchisement, sued for mercy. Mormonism, to-day, triumphant and arrogant, its property and prestige restored, its citizenship guaranteed by statehood, its influence secured by power in one of the

branches of Government, challenges the orthodoxy of your older beliefs and calls it heterodoxy. It throws down the gauntlet to the nations of all the earth, and tells them that every Government is the heritage of the followers of Joseph Smith.

"I once asked a politician what was the secret of the many great successes that marked his career. 'Organization,' he said, briefly. Yes, and therein lies the secret of the political success of Mormonism. No member of



"EAGLE GATE," SALT LAKE CITY.

the church is too small and lowly to receive the attention of the priesthood. Running from the office of the presidency is a web of stake presidents, bishops, elders, teachers, deacons, and high and low officials, that gathers within its meshes every political potentiality within the church.

"Should a young man in the church show a disposition to depart from the ways of his father, and to question the divine inspiration of the priesthood, he is marked for a stern gospel lesson. One day a call comes for him to carry the gospel into a foreign field. It may be to England, or Germany, or Russia, or to Hawaii, Tasmania, or New Zealand. Wherever he goes he must look to himself for support. He must grind the principles of Mormonism into himself, and make sacrifices which bind him ever afterward to his gospel, and he is never lost sight of after his return. The lash of the church is held over him always, and the voice of the priesthood comes to him in a tone of com-

mand. True, as you say, he may refuse to heed the missionary call. Ay, but he seldom does.—*The Home Missionary*.

Polygamy Defended.



HE conjoint conference of the Y. M. and Y. L. M. I. A., for the counties of Emery and Carbon, was in session at Castle Dale during Saturday and Sunday, and proved to be a very profitable and successful gathering.

So large was the attendance, that it was impossible to accommodate half of those who sought admission at any session.

Apostle Woodruff and wife, Mr. Holt, and Mrs. Freeze, of Salt Lake, were present, and assisted in the work of the conference. Mr. Holt preached Sunday morning, and Apostle Woodruff in the afternoon. Mrs. Freeze took for her theme the subject of polygamy, and defended the practice as not only being right, but a divine command of God. Apostle Woodruff and Mr. Holt also took up the matter, and stated the belief in polygamy was as much a part of the faith of the Mormon Church to-day as it ever was, and that while in deference to the laws of the United States plural marriage was not practised at the present time, it was nevertheless believed to be right, and the Government was condemned for suppressing it. It was impressed upon the minds of the young people that they could not deny this part of the Mormon belief, without, at the same time, denying the Prophet Joseph Smith, on whose advice it was first practised.—*Salt Lake Tribune*, June 15, 1898. *The same also appeared in the Salt Lake Herald of June 15, 1898.*

In the Logan Tabernacle.

ELDER W. W. RITER was the last speaker. He said that in his opinion, it was much better to speak a few words dictated by the spirit of wisdom, than to attempt to tickle the ears of a congregation with high-sounding but meaningless oratory. The cause of Christ is real, and one of the chief requisites of a Latter-Day Saint is to be able to work, for there is much labor to perform, and only when inspired can we catch a glimpse of God. The work performed by a missionary who makes but one convert, may not appear to be very great at first thought, but when that convert enters the temples of God, and performs the saving ordinances for perhaps thousands of his dead ancestors, then that work of the reaper with his single sheaf appears more important.

IN an address, delivered in a Salt Lake Mormon Tabernacle, Doctor —, a Roman Catholic, said: "The Roman Catholic and the Mormon religion are the two only religions which make any true pretence to Christianity." Astonishing! Wherein lies the bond of fellowship? Probably because each has its church hierarchy, able at its bidding to command a solid vote and cast it where it will "do the most good."

RESOLUTION by the Trustees of Coleman Academy passed, June 7, 1898, at its annual meeting:

"Whereas, the American Baptist Home Mission Society of New York, and the Woman's American Baptist Home Mission Society of Boston have been the only means by which we have been enabled to foster an institution in our State for the better education of our children for eleven years; and

"Whereas, these Societies have established in the South for the negro 29 or 30 institutions, with an annual enrolment of over 5,000 pupils and one theological seminary, two schools for young women only, three missionary training schools, one nurse training school, two high grade Normal schools, one medical school, one law school, and have spent over \$3,000,000 in this work: Be it

"Resolved, That we express our gratitude for the invaluable blessing that these Societies have been to us, and not to us only, but to the negro race over the South, since 1862. We, as negroes, should no sooner raise our voices against these God-sent societies, than a child against a mother whose hand rocked its cradle while it was in its infancy. God forbid that we shall ever draw the color line in this great missionary movement for good and for God, but shall work and pray Almighty God that some day, in the distant future, we may be able to help them in this great uplifting of our poor people in the South!

"Resolved, That a copy of these resolutions be sent to the leading colored papers in the South."

REV. J. D. WHALEY,

President of the Board of Trustees.

Coleman Academy, Gibsland, La., July 5, 1898.

Indifference.

If I and mine are safe at home,
It matters not what wolves go by,
Nor that my neighbor's children roam,
Nor that I hear them loudly cry,
Pleading for help!

If mine are safe and undefiled,
It matters not what woe betide,
Nor who beguiled my neighbor's child,
Nor that by ruthless hand it died
Calling for help!

Alas! my child has climbed the wall,
Is out among the wolves so fierce
(I dreamed not harm could him befall),
But now their fangs his flesh will pierce—
Oh, God, send help!

Think not the Lord will spare thy child,
If thou hast seen the wolves go by,
Nor warned thy neighbor's son, beguiled
To pitfalls, where he sure must die
For want of help.

Or here, or there, the Lord will mete
To thee the measure of thy deeds,
Works make the prayer of faith complete,
Helping thy neighbor in his needs,
And pleasing God.

—Adapted.

OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.



"He will gather his wheat into the garner."

Seatto, the Wichita Girl.

WE first heard about Seatto Stevenson in January of this year. She is the daughter of the Wichita chief whom Mrs. Reynolds met in 1892. He did not then speak English — a full-blooded Wichita. He is one of the prominent members of the Wichita Baptist Church. Seatto was a little wild Indian when the mission school at Anadarko opened. She is now eighteen years of age, and will be employed about the mission next year, receiving a small salary. In the letter which Seatto sent in January, she spoke of the great joy that Christmas brought to the pupils at the mission, and how some of her people came to see the beautiful tree, and the candle drill, speeches, and songs. She expressed much gratitude to the friends East who send the things needed at school.

A recent letter from her to our Secretary reads thus: "I thought of your kind letter to answer this pleasant afternoon, to let you know that I am well. I'm not at the mission now, I am at my home. I enjoy my vacation. I often think about the dear old mission, and the dear teachers, too. I think I shall miss Miss Moore, Miss Taylor, and Mrs. Rulison. They will not be at the school any more. I will remember them always, because they taught me some good things that I need for helping."

"All the Wichita Christians are still working for our dear Lord Jesus Christ. They were having a women's

meeting last week, and I went there, and they asked me to pray, so I prayed. I hope next time to write a letter better than this letter. May the Lord bless you and help to work more for him."

Dear young girls, sometimes you think your mission work doesn't amount to much, and you get discouraged. You are helping just such girls as these to find the Saviour, and to work for Him. You will never know how much good you have done, until in eternity you stand face to face with many saved ones whom you will never see on earth.

IT has been our good fortune this autumn to see a great many young ladies of marked ability taking part in missionary, temperance, and literary gatherings. We have never before so much realized the great strength there is in the young womanhood of our nation. Said a cultivated Southern girl, connected with one of our Northern schools of oratory, when speaking upon the College Settlement question in which she has become deeply interested: "Far better is it to have lighthouses to warn, than life boats to save." High and holy is the mission of the Christian young woman of to-day. With trained mind and noble purpose, conscious of her power to do and be, she can indeed turn aside many a careless fellow traveller from paths of thoughtlessness or wrong to the right way.

We feel to plead with our girls never for one day to be indifferent to the great possibilities which are theirs. Are there not among us many Queen Esthers who are "come to the kingdom for such a time as this?"

The Master's Touch.

IT is said that once Mendelssohn came to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spellbound. He came up beside the great musician and asked his name. Learning it, he stood humiliated, self-condemned, saying: "And I refused you permission to play upon my organ!" There comes One to us, and desires to take up our lives and play upon them; but we withhold ourselves from him, and refuse him permission, when, if we would yield ourselves to him, he would bring from our souls heavenly music.—*Christian Index.*

Our Little folks.



Giving Thanks.

My dolly doesn't care a bit
About my thanking God,
But Kitty purrs and thinks it fine
To send the song abroad.

We both are grateful every day
For lots of lovely things,—
Oh, my! just listen, if you will,
And hear how loud she sings.

I know of other little girls
Who haven't many joys;
I'd like to share with them to-day
My pretty clothes and toys.

If Kitty only knew about
The needy ones, I guess
She'd wish they all could have some milk,
And wear a furry dress.

I hope they'll learn that Jesus loves.
The children ev'rywhere,—
My pennies bright will send the light,
And God will hear my prayer.

—A. S. H.

Thanksgiving.

DEAR LITTLE FOLKS:

This month's paper is called a Thanksgiving number. You will be wondering for what things you should be most grateful. We are sure you will be able to think of many blessings our Father gives you every day. We have heard many a little child thanking God for the dear home and friends He has given them. He must be well pleased to see a spirit of gratitude, since His hand is always open to bestow upon us just what we need.

We were glad last year to see some of our own Mission Band lessons copied into other missionary papers, and now

we give our children the following exercise from the *Children's Missionary*, and hope they will find it very helpful:

Thanksgiving and Thank-offering.

LEADER.—What is the best subject we can have for November?

ANSWER 1.—Thanksgiving.

L.—To whom are we to give thanks?

A. 2.—“To the living God, who giveth us all things richly to enjoy.”

L.—Why are we to give Him thanks?

A. 3.—Because He is our Father and cares for us so kindly that we cannot help being grateful to Him. King David says: “It is a good thing to give thanks unto the Lord, and sing praises unto thy name, O Most High; to show forth thy loving-kindness in the morning, and thy faithfulness every night.”

L.—For what should we give thanks?

A. 4.—For our homes. Children in heathen countries do not know what that word means. The beauty and brightness and love that is around us Christian children, and of which they know nothing, should make us very thankful.

L.—For what else should we be thankful?

A. 5.—For our fathers and mothers, and our Christian friends. God is love, and those who know Him know best how to love one another.

L.—Have we any thing else to be thankful for?

A. 6.—Everything else. Hardly any blessings, except the air and the sunshine and the beauties of nature, would be the same to us if we were heathen.

A. 7.—But the greatest blessing we have is Jesus Christ, for it is the knowledge of Him that has made our world a different place from theirs.

L.—If God has given us all these blessings, can we not thank Him for them?

A. 8.—

For flowers that bloom about our feet,
For tender grass so fresh, so sweet,
For song of bird, for hum of bee,
For all things fair we hear or see,—

[All, with bowed heads and lowered voices.]
Father in heaven, we thank thee.

A. 9.—

For blue of stream and blue of sky,
For pleasant shade of branches high,
For fragrant air and cooling breeze,
For beauty of the blooming trees,—

[All] Father in heaven, we thank thee.

A. 10.—

For mother love and father care,
For brother strong and sister fair,
For love at home and school each day,
For guidance lest we go astray,—

[All] Father in heaven, we thank thee.

A. 11.—

For thy dear, everlasting arms
That bear us o'er all ills and harms,
For blessed words of long ago,
That help us now thy will to know,—

[All] Father in heaven, we thank thee.

—From Mrs. Hill's "Junior Meetings."

L.—Is there anything besides thanks we can give Him?

A. 12.—We can give Him our feet to run His errands, our voices to speak and sing for Him, our hands to do His work, and our lives to help make the world better and brighter for Him.

A. 13.—Christ said: "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." And the children all over the world are His little brothers and sisters.

L.—How can we help them?

A. 14.—We can give them our money. Bibles and teachers will give them this knowledge of Christ which will change their hearts and homes, but neither can be sent to them without money.

L.—Is there anything else we can do for them?

A. 15.—"Prayer moves the hand that moves the world. We can pray for them."

A. 16.—Every thought we think about them, every story we read of their hardships, every time we deny ourselves some other pleasure to come to a meeting, or to give to them while we are young, and while it seems that we can do very little and have very few pennies to give, will deepen our interest in them, increase our love for them, and make us more anxious to work, and to spread God's kingdom in the earth as we grow older.

L.—We have so many blessings that sometimes we forget to be thankful at all. God, our Father, never forgets us, and the more we love Him, the more we will want to do for Him and others. So let us bring Him our thanks and our offerings, and have every day of the year a Thanksgiving Day.—*Children's Missionary.*

What Young Workers are Doing.

THIS is the season when our Bands are trying to decide what they can do to earn money. The *Junior Endeavor World* tells us how two young bands of workers added to their funds:

"To raise our money we gave an entertainment called 'An Evening with the Flowers.' Twelve of the tallest Junior girls were each dressed as a single flower, and each flower represented a month of the year. As the girls passed, one by one, through the garden, which was made on the platform, they recited short verses referring to their flowers and months. Several small girls, kneeling in the garden holding paper pansies before their faces, were arranged in a pretty group to represent a pansy bed. The other Juniors sang in choruses. Pretty songs relating to flowers were selected for these.

"We also had a self-denial week, during which we denied ourselves money for candy and sweetmeats, and instead we saved the money and gave it towards the scholarship.

"A short time ago our society gave a fair, and each table represented some holiday in the year. A gentleman in our church drew pictures representing scenes on different holidays. These we pinned over the tables, which were prettily decorated. For Fourth of July we had candy and popcorn; and the picture on the card was of a small boy tooting a tin horn, with firecrackers all around him. We

had a Labor Day table, on which were aprons, dusting-caps, and household articles for sale. On the Easter table we sold fancy articles. Then there was a St. Valentine's Day table, where boxes, cases, and trays made of crepe paper were for sale. We also had a Christmas and Thanksgiving Day table. On the Christmas table we had many kinds of toys, and for Thanksgiving we had fruit and vegetables. We made quite a little money, and gave forty dollars of it to missions."



"Thou crownest the year with goodness,
With blessings great and small,
But for the gift of Christ our Lord,
We thank thee most of all."

A Little Child Shall Lead Them.

NANNIE had a bright silver dollar given her. She asked her papa to change it into dimes.

"What is that for, dear?" he asked.

"So that I can get the Lord's part out of it."

And when she got it into smaller coins she laid out one-tenth.

"There," she said, "I will keep that until Sunday."

And when Sunday came, she went to the box of offering in the church vestibule, and dropped in two dimes.

"Why," said her father, as he heard the last one jingle in, "I thought you gave one-tenth to the Lord?"

"I said one-tenth belongs to Him, and I can't give Him what is His own. So, if I give Him anything, I have to give Him what is mine."—*Selected.*

Better Than Gold.

I SHALL give that to the missionaries," said Billy. And he put his fat hand on a little gold dollar, as he counted the contents of his money-box.

"Why?" Susie asked.

"'Cause it's gold. Don't you know the wise men brought Jesus gifts of gold, and the missionaries work for Jesus?"

Stillness for a little while, then Susie said: "The gold all belongs to Him any how. Don't you think it would be better to go right to Him, and give Him just what He asks for?"

"What is that?" Billy asked.

Susie repeated softly: "My-son, give me thine heart."
—*The Little Worker.*